The Bombay Guardian.

VOL XXIV.—New Series.—No. 29. SATURDAY, SEPTEMBER 14, 1878.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—We little thought when we penned our notice of the Ganputti festival last week that Sir Richard Temple had been honouring the elephant-headed deity with his presence. The *Dnyan Prakash* has the following account of the matter.

As announced in our last issue, His Excellency Sir Richard Temple paid a visit yesterday evening to Mr. Balwantrao Vinayak Shastri Patwardhan, at his family residence near Tulshibag, and graced by his presence the Ganpati festivities. His Excellency was accompanied by Mr. Hart, his Private Secretary, and Captain Plant, A. D. C. Amongst the European gentlemen and ladies present on the occasion we saw the Honourable Mr. and Mrs. Gibbs, Mr. and Mrs. Robertson, Mr. Elliot (tutor and guadian to His Highness the Maharajah of Baroda), and Mrs. Elliot, the French Consul with his wife and two other ladies, and Major Daniell. A *Kirtan* of a celebrated preacher was provided on this occasion. His Excellency sat there for upwards of half an hour, and seemed exceedingly pleased with what he saw there. After the distribution of pan-supari, attar, flower garlands, &c., the company broke up a little after 7 P.M. The police and other arrangements were excellent.

So it appears that His Excellency the Governor had actually been invited a week before to grace the occasion with his presence, and had accepted the invitation. The *Kirtan* performed was in honour of Ganputti, a recitation of his praises. Imagine the representative of her Majesty in Western India, sitting in a grand apartment blazing with lights, with the image of Ganputti enthroned at one end, receiving the adoration of his worshippers! His Excellency sat for half an hour, exceedingly pleased with all he saw, apparently. Other Honourable Englishmen and Englishwomen were present. There are some among the Nativss of this country who deeply deplore the maintenance of these superstitious and degrading rites, and ardently long for the day when their country shall be free from the disgrace of worshipping these contemptible idols. One can imagine the surprise and chagrin that such will feel when they find that no less a person than Sir Richard Temple, with men of such repute as the Hon. Mr. Gibbs, has sanctioned these ceremonies by his presence. We have here simply a new illustration of the ascendency gained by the idea that it is the mark of an enlightened mind to be perfectly indifferent to any dishonour done to God.

—What a dreadful religion this Christianity must be! The Natives one and all, as a body, shrink from it and cry out to be delivered from it. There is nothing so vile that they do not prefer to it. They are quite content to prostrate themselves before an image yet warm from the potter's hands, with tints scarcely dried, a ridiculous image of a being with a pot belly, riding on a rat, with an elephant's head, and to expend large sums of money, in some instances thousands of rupees, in honouring this image; they establish a paper called the Exposure of Hypocrisy, which has nothing to say against any religion but Christianity. Then we have distinguished professors from England, at the head of the Government College, coming forth in the English journals, with most elaborate and bitter attacks on Christianity; we have his excellency the Governor, with other distinguished officials, professing Christians, repairing to one of the pageants held in honour of Ganputti; we have a highly educated Native gentleman, one of the men whom Government and professors delight to honour, giving his own weight in rupees to the *bhuts* or mendicant Brahmins; we have the English papers, very careful to breathe no word of sympathy with evangelical religion, but with their columns widely open to all assaults on Christianity, and commendations of other religions; what could a stranger gather from all this but that the Gospel of the Lord Jesus Christ was something more deadly and dangerous than any other system? But we call to mind that Christ said: "Ye shall be hated of all men for my name's sake," and: "men love darkness rather than light." But we have not yet shown all the strangeness of the matter. The Natives see the men occupying the highest positions in Government and in the educational department, with the secular papers, exerting their mighty influence to confirm men in their indifference to the invitations of Christ, and then insultingly asking the missionaries, "What is the reason that you are not more successful?" It is not difficult to see who is the God of this world, though it be the vaunted 19th century we are living in. We make it our boast that we do not put men in prison for preaching the Gospel, in these days; but we draw a cordon of obloquy about the preachers and those who sympathize with them, which answers the same purpose. Nevertheless "he that is with us is more than all they that be against us," and the opposition of men will only afford the opportunity of a more conspicuous manifestation of this truth.

—The Rev. Luke Rivington is delivering at the Cathedral a series of discourses on "the powers and destinies of nature." The *Times of India* furnishes a report of the first one. We find in it this passage:

"There was a touching story related by one of the greatest minds of France in the middle of this century, how at one time when he was an earnest student of astronomy and at the same time a student of Holy Scripture, he came across his Saviour's words, "the stars shall fall from heaven." How could it be? The thought flashed across him, how was it possible that the stars should fall to this earth? From what he knew of astronomy it seemed to him to be a pure impossibility, even allowing for all he did concerning the providence of Almighty God. But, however, he kept it to himself. Some years afterwards it suddenly struck him that Holy Scripture did not say that the stars should fall upon this earth, but simply that they should fall from heaven; but it was not until twenty years from the date of his first difficulty that one—a friend of his—opened his door and asked him if he had heard the news? "What news? Are the people again in the streets?" It was in 1848, in Paris. "No," he said, "but tidings have come from England of a new telescope, the nebulæ are resolved, they are clusters of stars, and some of their movements are spiral." Then the student of astronomy saw at a glance that this really indicated the possibility, even according to the existing order of things, of that which he had once thought to be impossible. His patience was rewarded."

In Revelation vi. 13, is found the expression that is supposed to present such a serious difficulty. "The stars of heaven fell unto the earth." It has never presented any difficulty to our minds. We understood the general meaning of the passage to be that in the day of Christ's glorious manifestation all things that are now regarded as glorious by men, will be eclipsed. Things are described as they would appear to a spectator on the earth. Meteors are commonly spoken of as shooting stars. and in November, 1832, the people of the United States were amazed to see a shower of stars, (the very term by which it was then designated,) continuing for hours. Multitudes, especially among the negroes imagined that the day of judgment had come and were filled with consternation. This shows how there might be celestial phenomena which would, in popular language, be described as the falling of stars from heaven to earth. But in the first chapter of Genesis we are told that the firmament created by God for the vapours of the earth to ascend in and become clouds, was called *heaven*. Nothing can be more accurate than this language, for it is only when the rays of the sun, moon and stars enter our atmosphere that the bodies from which they emanate become visible. The rays of the sun travel in darkness for 92 millions of miles, and it is only when they reach our atmosphere that they have the power of making the sun visible. In order to extinguish the glory of our heavenly bodies, a change in our atmosphere is all that is necessary.

—In the same discourse, Mr. Rivington asks:

"Is it true that our knowledge is all sensuous perception, or due to it? What were they to think of the infinitesimal difference that existed between various sounds which produced such wholly different emotions of the memory, since the brain substance after a certain number of years was changed and disappeared? What of that dream-light when the senses were most at rest, and yet there was that intense activity of the soul that they saw themselves in a way they scarcely could at times in their waking life?

This is a cogent argument. Our mind, they say, is material. But all the matter in our corporeal system is continually changing, and after seven years or so, there is not in the human body, not even in the bones, a particle that was there at the beginning. But we remember things that occurred thirty or forty years ago though during all that interval our attention may have not been once called to it. A few years ago, we heard in an outer room the voice of a friend that we had not seen for 25 years, and immediately recognized it. In view of such facts, it seems that the wise of this world are taken in their own craftiness when they resort to such theories as that the mind of man is material.

—We have been favoured with the first number of "the *Oriental Baptist*, new series, a bi-monthly Evangelical Record," published at the Baptist Mission Press, Calcutta. The introductory notice makes mention of the following Christian periodicals published at successive periods in Calcutta. The *Friend of India*, first quarterly and then weekly, *Asiatic Christian Observer*, *Calcutta Christian Observer*, *Christian Intelligencer*, *Oriental Baptist*, and *Christian Spectator*. This list does not however include all the Christian Journals published in Calcutta. The new number of the Oriental Baptist contains articles on "The Baptists in Orient" and on "Apostolical Succession" with extracts from Mr. Joseph Cook and Mr. Spurgeon. There is also a portion for young people and a missionary chapter. This periodical is very well printed. It costs Two Rupees a year, and is edited by the Rev. G. Pearce.

—Is Christianity after all a power in society? Some who have been making themselves conspicuous as its assailants of late, would make it appear that it is so. They are exceedingly agitated because a clergyman recommended that Christians should not cultivate intimate relations with infidels. There was a time when people that belonged to good society thought it of very little consequence what lines of separation Christians might

set up. When the apostles taught that Christians should recognize as Christian brethren only those who were so, society did not feel injured in the least. Now, when Christians talk of maintaining the lines of fellowship laid down in the Scriptures, there is a great cry of persecution raised. Masons may have their rules and observe them, but for Christians to do so, is considered an intolerable grievance. Christianity then is not that defunct thing that some would try to have it appear. What Christians desire to be protected from, is the obscuring of their own testimony. This occurs when those who are followers of Christ walk hand in hand with those that are not, and allow it to appear that the question of loyalty to Christ, or disloyalty, is insignificant.

—THE *Times of India* has surrendered an entire column to an anonymous writer who seeks to make it appear that the Christian religion rests on myths. Here is an extract:

"Every one, and probably Mr. Lewis himself, does not know the history of the birth of Buddha, or more properly speaking of one of the births of Buddha. Buddha when in Nirvana as Gauteme chose as his earthly mother the wife of the king of Kapilavausta, named Maya. This was 194 years previous to the birth of Christ. This incarnation scene is frequently pictured in Buddhist sculptures, as at the ancient Amravati for instance. From the Buddhist and Chinese records of this incarnation, it has been literally translated—'The Holy Ghost descended into the womb.'"

Where this writer gets his exact date, we know not. Boodha or Gautama, the son of Maya, is commonly supposed to have been born about 600 years before Christ. Max Muller thinks he died about 477 B. C. Here is a writer who professes to know that he was born four centuries later. So far from imagining that he was an incarnation born to teach men, he spent many years of his life in learning from earthly teachers how he might escape the woes that he saw to be incident to human life. After studying some time with the Brahmins, he withdrew to the forests, with some Brahmins as his companions, and spent six years in fastings and other austerities without getting the light that he sought. Finally he formed a system compounded partly of ideas learned from the Brahmins, partly from his own speculations. One of the great ideas of his system is that there is no God in any just sense of the word, but only beings who had raised themselves by their righteousness to heaven and might at any time forfeit their place. In view of these facts, how absurd to speak of Boodha as an incarnation of the Godhead. Nor in the Boodhist system is there any such person as the Holy Spirit, God the Spirit, third person of the Godhead. A general reference to "Chinese Records" may suffice for those who are seeking to undermine Christianity. But one who has any acquaintance with the unparallelled testimony that accompanies Christianity will not be much disturbed by vague references of this kind. The history of Boodha, so far as it is ascertainable, is utterly opposed to the idea that he conceived of himself as an incaration of deity, or taught it. In the Hindoo Pooranas he is indeed represented as an incarnation of Vishnoo, incarnated for thr purpose of tempting a pious king of Benares to infidelity. In Boodhism proper, instead of God coming down to man, we have man making his way up to the vacant throne of God.

—WE acknowledge receipt of the report of the Public Works Department of the Bombay Presidency, showing how 111 lakhs have been expended in the year 1877-8. Of this amount 55 lakhs were spent on Communications, 12 lakhs for Military purposes and 16 lakhs for establishment.

—WE regret much to hear of the death of Mrs. Ballantine, wife of Dr. Wm. O. Ballantine of the American Marathi Mission. She has been about three years in the country, mostly at Rahori. She died of consumption. The testimony of those who knew her will be that she hath done what she could. Though so early cut off, her work of faith and labour of love have not been in vain.

—WE should have made mention last week of the well-attended and very interesting Temperance meeting held at Byculla, in connection with the Bombay Temperance League. Addresses were made by The Rev. Mr. Park, Dr. Macdonald, Capt. Oldham, Jas. Morris Esq. and Rev. Mr. Row. Some well-selected anthems were sung by a trained Choir. About 20 signed the pledge of the League.

(*Concluded from our last.*)

Another matter which Mr. Addis considers of great importance is the establishment, in the villages of the district, of vernacular day schools for boys. Writing of a period near the commencement of the mission Mr. A. says; The boys' schools are now increased to twelve and are become very popular as facilitating learning, and having an order and regularity not found in native schools. The boys who have been in the mission schools for some time are clearly superior to any to be found in those that attend the other schools, in correct reading, writing. arithmetic, and a grammatical knowledge of their own language not even supposed to be attainable in common schools. In consequence of this acknowledged superiority many schoolmasters not in the employ of the mission try to conduct their schools after our plan, even to teaching the Christian Scriptures.

There are six classes in each school. In the third and higher classes the Bible is read; and in all classes the catechism is taught. An examination is held three times a week at each school; and once a a week those able to read the Bible are required to read aloud written answers to questions on a portion of Scripture set the previous week. On these occasions, too, the schoolmasters read what they have written of the sermon heard the previous Sunday forenoon at the mission chapel.

These schools are found to open facilities for furthering the great objects of the Mission that at first were not so obvious. At the examinations, a considerable number of people assemble out of curiosity, and form a congregation of attentive hearers, when an address announcing the Gospel message is given at the close.

The parents of the children, mothers as well as fathers, generally attend to see what progress their sons have made. And it is very gratifying as well as encouraging to see the heathen parents delighted with the progress of the children, and with the ready answers they make to questions asked about the different doctrines and requirements of Christianity. It is also a remarkable fact that, from hearing their children conning over their catechisms at home, the parents also become acquainted with them; so that they often correct aloud any error that they may hear, even if it be a portion directly condemning themselves as idolaters. Again, as a good supply of portions of sacred Scripture together with other books are deposited in each school-room, many people in the neighbourhood frequent the school for the purpose of spending their leisure time in reading.

There are conflicting opinions, says Mr. Addis, on this matter, one party seeing in every such school a Christian Church in embryo, while the other party rejects the idea of such schools altogether and exclaims it is all lost labour and useless expense. Experience shows that neither extreme is right, but that a medium is a more just estimate. These schools are the means of inculcating religious knowledge in early years, and as first impressions are generally the most lasting, this must ultimately prove of incalculable benefit and advantage, even if it does not issue in immediate conversion. Great numbers of the former pupils in those schools are now employed profitably both to themselves and to the community at large. Above all, in many instances, attendance at these schools has led to the conversion of the soul to God. Many, also, who were thus early taught the doctrines and precepts of Christianity, have in after life embraced it for themselves, and when they became heads of families, have brought up their children in the nurture and admonition of the Lord. Many of the boys learning in these schools in later years, were the children of those formerly instructed in them.

Mr. Addis also gives some valuable results of his long experience in vernacular preaching. As regards language, he would impress on the minds of young missionaries that a good knowledge of the grammatical construction of the Vernacular of the District in which they are to labour should be their first endeavour, along with a practical acquaintance with the colloquial, for want of which it is to be feared much labour is lost. Mr. A. recommends the missionary to give for some time the middle part of each day to the study of the grammar, and in the mornings and evenings to put to practical account what he has attained by going to the neighbouring villages and addressing the people, and entering into familiar conversation with them, and not to be discouraged at some blunders and stumbles. Those, says Mr. A., who feel a sincere desire and concern united with endeavours for the best interests of the inhabitants of India have much need of the constant application to themselves of the Saviour's injunction, "In your patience possess ye your souls." For, in dealing with such a people who have for ages been subjected to a morally debasing superstition, not only is all rash intermeddling with heavy customs by ridicule or otherwise to be avoided, but much patience and forbearance must be exercised towards those who cannot properly appreciate the inestimable blessings of Christianity in its bearings on the concerns either of the soul or of the body, nor clearly comprehend the motives of those who perseveringly endeavour to inculcate its doctrines and its requirements of strict murality and spiritual purity. Owing, probably, to the singular and all-absorbing principles of their superstitions, and especially of the system of caste, the Hindus are so strongly averse to and prejudiced against innovations of any kind, that even when the judgment has apparently been fully convinced in favour of the system presented to them, the bias toward hereditary customs retains a strong hold and power. Hence a very long and very intimate acquaintance with the workings of the Hindu mind is absolutely necessary in order to deal with them so as to obtain a degree of their confidence that will, in a measure, ensure acceptance for what in itself must appear to them diametrically opposed to much they venerate or consider sacred. Hence arises the need of caution and circumspection, and of being wise as serpents and harmless as doves. It is well, therefore, that the missionary has more to sustain him than the mere philanthropist; for while exercising patience, prudence, and perseverance in his great enterprise, he has the promise of Divine support and assistance. Thus cheered and animated, under the darkest clouds which may arise, or the most discouraging aspect that may present itself either to his experience or to his imagination, he rests upon an arm Divine both willing and able to sustain him. Knowing this to be the case, he may, without corroding anxiety, leave the future to the direction and arrangement of Infinite Wisdom, while he attends judiciously, zealously, fearlessly, and faithfully to present duties—a paradox often puzzling to a worldly mind.

Nothing in food or dress should be adopted by the European missionary to make him appear a ridiculous imitator of the inhabitants of the country around him; and nothing should be required by him of those who have placed themselves under his care, charge, or instruction that would have the effect of making them ridiculous in the eyes of their fellow-countrymen. All that the Hindus require to make them one of the happiest and most contented people in the world is the knowledge of the Gospel method of salvation through the incarnation of the Eternal Son of God, and of the moral principles of the Bible. Professing, as we do, that our unassisted endeavours, however zealously or faithfully proformed, will be in vain and spiritually unprofitable without Divine aid, it becomes every member of the mystical body of Christ to obey the injunction of the apostle to pray without ceasing. We have many instances recorded in the Bible for our encouragement of the power and efficacy of prayer. Then let our motto be "instant in prayer"; and may speedy answers be vouchsafed for the glory of God in the everlasting good of mankind. Amen.

OUR friend C. B. W. has favoured us with a detailed narrative of the way in which the Lord has led him, and we print the greater portion of it, believing that it may be helpful to some among our readers.

"Some features of my experience I think might not be out of place in your hands. I was converted at the age of 17 years, in Nov. 1869. I had led an unusually wicked life for one of my years. The grosser sins, such as swearing, stealing, adultery, I could only regard with feelings of disgust. But I was learning all the politer wickedness of society, drinkiug, dancing, attending places of amusement quite questionable in character, etc. I was already possessed of a mind greatly averse to religion, never having had a Christian home, never having heard prayer more than twice in my father's house, before my conversion. My mind was also bitterly poisoned with fictitious literature. So I had no taste for study or solid reading. Six months before my conversion God put into my hands those wonderful volumes *Thomas Dick's* "*Christian Philosopher,*" which treats largely of astronomy in one volume. I cant say what

Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of India
on 28 February, 2020

caused it or why, but suddenly I became passionately fond of his astronomy and at the same time came the conviction of duty to give up Novel reading which I did, and I have ever sought since, to leave no place for such reading. I *fill up* with good. At the close of each chapter of Mr. Dick's book would be a heading "*moral religious reflections*;" to these I owe under God my conviction, for sin. Day after day have I said I'll read no more of his "*reflections.*" But I did as often as I got the book.

After 4 months of this I became very unhappy. But pride kept me silent. I used to read my Testament when no one would see me. Occasionally I would try to pray likewise. A German Methodist came to me, an old friend, and began to talk to me just as if he knew all about my feelings. I thought this passing strange. But pride would not let me acknowledge my state to this "jabbering dutchman." I tried to offend him, so he would not come any more. God sent him. He followed me up, two or three times a week for that month and at last saw me on my feet asking the people of God to pray for me, at a Methodist meeting. I cannot describe the blackness of my misery over my sins from that hour 8 P M., Nov. 15, 1869 to about 9 A.M., the next day. Brothers and sisters prayed for me. I groaned and cried and every thing got heavier. Once I said "I'd rather die than endure this." In my father's field at about 9 A.M. I said, "If this is religion I want no more of it;" for a moment, rebellion rose in my soul, and the darkness became denser. I was led as if by a friend's suggestion, to ask God once more and see if He would answer me. I knelt in the midst of the field with the sky above me and the great tall corn stalks standing all about me, for witnesses. I had just begun to say, "oh God, if there is salvation for me in the blood of Jesus, save me now." I got no further. The ninth chapter of Daniel tells the story. God saved my soul. Such a change. Every corn stalk seemed an angel of light and every thing was ready to help me shout the pleasing story. As intense as had been my darkness of the previous hour so intense was the joy of this.

This was my conversion, so clear, so wonderful, so powerful, and blessed. The devil to this day has never dared tempt me to think it was anything but divine. I have many reasons for praising God that my conversion was so vivid. My great wickedness probably made my conversion of necessity very marked. I need not go into the details of my Christian life. But suffice it to say, I began to work for Jesus immediately in a Sunday School, was licensed an exhorter in our Church in about four months after my conversion; in another year was made a local preacher, which relation I held while working independently in a new work taken up where I was a school teacher and later for nearly two years in Chicago, in the Halsted A. mission School. Here I met Bro. Taylor in Dec. 1875. From this I started for India, Nov. 1, 1876. In all the various posts I labored in I am not boasting when I say I was counted energetic. And what others said of me always seemed to me far above what they would have said had they known my experience. Soon after my conversion I was very much humiliated to find myself possessed of desires which it was not lawful to gratify. Grace said, I must no longer yield as of yore. But why should my flesh talk to me of things I could no longer think of following? I soon found my temper like a wild horse, needing rigid curbing. The world had power to wake up my inward nature as I would never have revealed to any mortal for "much gold." "What would my brethren say if they knew about my heart?" I often said, until Nov. 1871, I never heard of the doctrine of sanctification other than by passing mention as if it were a thing not intended for any one present.

But I found some things in my Bible in those two years (for thank God I was a diligent Bible student in those two years) which led me to believe I might be *wholly clean within*. Some things I read in Dr. Adam Clarke's Commentaries strengthened my convictions this way. In the winter of 1870 I sought days and months, with many tears, the baptism of the Holy Ghost. I groaned in vain for I was seeking with too much of self admixed. I did not know it. In 1871 Sept., I went to Evanston, the Theological school near Chicago. There much was said on the subject of *holiness*. Mrs. Bishop Hamline's meetings attracted many students. I went. Oh how my heart beat with expectations. I said, I shall now find the way. Surely these folks have gone in and I can follow. I was somewhat enlightened. But I soon saw continued discussions on board among the students who could argue well about what they did not understand. I got completely bewildered. I left even the "holiness meetings"; for the discussions were oft repeated there. I was more than ever convinced there was such a thing as entire purifying of the nature by grace through the blood.

But these discussions misled me. I gave them all up and said I'll stick to my Bible on this matter. So I struggled on, hard at work, up and down, much of my time very unhappy, till Dec. 10. 1876, in the steamer Europa (wrecked the other day) in the Red Sea. When first I felt the inward working of a depraved nature, a few weeks after my conversion, I rigidly examined myself. I was not conscious of any backsliding. And so confident did I feel on this point I thought there must have been something in my conversion to explain the existence of these sinful tendencies in my heart. It was the more strange to me as I did not find these tendencies aroused by dabbling with sin: but they seemed unaccountably to raise their heads when in the performance of my duty, as a man, as a Christian. Of course, as might be expected, not getting my heart rid of such things, I did find myself more than once led back into actual transgression. But not at first. Sometimes my misery over this wretched experience which no one else seemed to detect and for which I found no relief, was almost unbearable. Once in Chicago I determined to leave the Lord's work and flee to the far west. And strange as it may seem, my coming to India served much the same purpose in my mind as going to Colorado would have done. I had convictions of duty on missionary work from my conversion. But I mean I was glad to come when I did. I said, perhaps I may find "the cleansing of the blood" in India or on the way. At least I'll not have the old field of my bitterness to live in. The good things my brethren said of my work only aggravated my unhappiness. On the way from New York, I read "Wesley's Christian Perfection," and Steele's "Love Enthroned" and a few other works of the kind. But they afforded no relief. Relief was in "*the Blood*" not in the books, as I afterward learned. I did not converse much with any body about this matter. Though I confess to much encouragement from a few conversations with Capt. G. W. O. on the way.

I began to feel latterly that I could not set foot in India without "*full salvation.*" I seemed to see nothing before me but inglorious failure if I did.

Dec. 10, 76. I had been reading something on "consecration." In the evening while others were on deck, merry as usual, you may imagine me on my knees in my cabin struggling in prayer as if under a mountain load. I must get somewhere that night, or I'd best jump into the sea. I got on the line of consecration. Something seemed to say to me, this is the first time you have ever been in the right way. I became calm and went on intelligently laying down all my sacrifice *in parts* till I could think of nothing more. I then said, "Lord, if there is any thing more, take it by force." I felt confident I had intelligently done all I could do by way of consecration or giving up. I was ready for "Elijah's fire." I began to cry "Give me the Holy Ghost." So I continued some time when, as though a friend had said it, the word, "Receive ye the Holy Ghost" came to mind. I was for a moment dumb. I said is this all? *Lord I do, I do, I do, I am willing.* What followed was not what I had expected. The conscious ness came over me (less quickly than in my conversion but not less distinctly) like a quickly gently-diffused light, *you are accepted*: and now I felt, I am all the Lord's, He will keep. I felt He did purify me just then. I was *satisfied.* No anxiety about the future. 'Twas a *glorious present salvation* to the uttermost. I have learned nothing new about this matter since, save more of its fullness. But that was the turning joint in my *experience* and *usefulness.* For two more found the same before landing in Bombay, partly led by my experience. One of these wrote me the other day, she had never lost the brightness of that fulness since she entered in. I cant say that; Iv'e lost it a time or two. But, I bless God, I could not live or work without it.

Whatever is received by faith can be lost by withholding faith. So I lost this blessing. But latterly God has been imparting more and more of glory to my soul. I realize that the "blood of Jesus" applied by the Holy Ghost purifies my depraved nature. The Holy Ghost is no longer working from without me, but having received Him, he now verifies Rom. 8, 1-18 and 35-39. Jesus by the Holy Ghost keeps me, being enthroned there; what He has purified He keeps. This explains to me Dent. 30, 6, and the "*filthiness*" of Ez. 36, 25 and II Cor. 7, 1. and it is also power as foretold by the Saviour. Acts. 1, 8.

MAN is a sinner; here is pardon. He has lost God's image; Christ retraces it. He is helpless; Almightly grace is proffered. He is a lost wanderer; Jesus brings him home. He is blind: and at one touch of Him who cured Bartimeus, eternal glories stream into his soul.

The Bombay Guardian.

SATURDAY, SEPTEMBER 14, 1878.

CHRISTIANITY INTOLERANT.

W. W., easily recognized as the Principal of our Government college, has been again writing in the *Bombay Gazette.* In the widely-extended horizon commanded by his philosophic gaze, he can find nothing so worthy of his denunciation as Christianity. He would have the ingenuous youth committed to his care understand that the religion of Christ is that which they have most need to arm themselves against. It does seem strange that among the numerous systems that have sway in this part of the world, he should find nothing so worthy of his assaults as the Gospel. Occasionally he comes forth with a Lecture in commendation of one of these other systems, such as Boodhism. What is still stranger is the character of his present grievance. Christianity is a persecuting religion. Christianity is essentially intolerant. The great peril of mankind is not from Mohammedism, Hinduism, or Boodhism but from Christianity. He acknowledges that there are some Christians, liberal Christians, who are not inclined to interfere with the liberty of others, but these are inconsistent Christians. They are not true to their own system. Consistent Christians are necessarily persecuting, and if they had the power would extirpate those who do not agree with them. This is what the Principal of our Government College knows about Christianity, and this is the sort of representation that he makes of it to the people of this country. But W. W. furnishes proofs of what he says. Was not Augustine a persecutor? Did not Moses give the Jews instructions regarding idolaters that were of a persecuting character? Finally has not the Rev. Mr. Lewis warned his hearers against having intimate associations with infidels? Can anything more be necessary to establish the point? What a dreadful thing it would be if Christianity gained the ascendency in these Eastern countries, among races so passionately devoted to the principle of religious liberty. So the Professor forewarns the people what they small fear and what they shall shun.

Of course it makes little difference what the *Bombay Guardian* may have to say about this matter. Yet perhaps, just to illustrate the fact that there is a modicum of religious liberty left among us, it may be well to say how the matter strikes us, having been studying the Scriptures for a third of a century.

Intolerance is natural to man. Men do not like to have their opinions contradicted by others. It seems to them an imputation upon their intelligence. It does not matter much whether it be religion or politics, or any other subject, so that it is held to be important; men resent any expression of opinion that militates against the views to which they have committed themselves. History is full of illustrations of this. W. W. will point us to the Greek philosophers, and will wish us to believe that their teachings tended to produce a tolerant spirit. Now Greek philosophy was never more studied than in the very century when the apostles were traversing Greece, Italy Asia and Africa with the Gospel. Can any one say that they were met by a tolerant spirit? The Romans welcomed all manner of divinities to their Pantheon; but this did not involve any self-denial in the matter of opinion; these additional deities were just a new homage to their system. For idolatry to tolerate idolatry is no great display of tolerance. But when the apostles came teaching that idolatry was not acceptable to the Most High, and affirming that God had revealed himself in Christ, persecution in its most dreadful forms broke out and raged for three centuries. The letter of Pliny regarding the Christians of Asia Minor will show what one of the most renowned writers of the day thought of the principle of religious toleration. But, as we have said, the spirit of intolerance is natural to mankind, and it would

have been a strange thing if it had not sought to find a place for itself in Christendom. God has never bestowed a gift upon mankind, which has not been perverted; and the glorious Gospel of the grace of God, is no exception to this remark. So, in the course of time, we find that just in the degree that Christianity obtained the ascendency, it afforded the opportunity to men of corrupt minds to identify themselves with the system and use it for the advancement of their own selfish ends, and as they did not hesitate to sacrifice the true spirit of the Gospel in other respects, so in what related to toleration. But no impartial man can fail to see in modern history the evidence that whatever there is of true liberty in the world is ascribable to the genius of Christianity.

Let us appeal to the New Testament, to the teachings of Christ and of his apostles. What will be the impression made upon a sincere student of the New Testament? Christ had such power as no one else ever exercised. How did he use it? It was as easy for him to take away sight, as to bestow it; he was met constantly by the contempt and bitter enmity of the influential classes; yet did he never put forth his power to harm any body. In argument he replied to the most outrageous aspersions by a simple statement of the facts. His immature disciples would have had him sometimes put forth his power in a way to rebuke his enemies, as when they proposed that fire from heaven should be invoked for the chastisement of the villagers who had refused to receive Christ. "Ye know not what spirit ye are of," said Jesus, "the Son of Man is not come to destroy men's lives but to save them." And he quietly wended his way to another village. This instance is of a crucial character. It settles the whole question. The question is what is to be done with those who do not receive Jesus, do not receive the Gospel. The Saviour would not have a hair of their head perish. He recognizes their liberty to choose, while they are in this state of probation. From beginning to end, the teaching and example of our Lord is of this character. He tells his disciples that they will be opposed, reviled, persecuted; how were they to conduct themselves toward those who thus opposed them? They were to resist not evil; to love their enemies; to pray for them; to beware of avenging themselves. When Peter would have used the sword against Christ's enemies he rebuked him saying, they that take the sword shall perish with the sword. He suffered men to execute upon him all their spite, all that the utmost malignity could suggest, answering not again, and putting forth no power against his enemies, but instead, praying for them. The apostles constantly refer to this as an example for the imitation of Christians. And let it not be said that this example is good for Christians who are in circumstances of helplessness, for Christ was in no such circumstances; he had power, and he employed it in healing him whom Peter had smitten. The parable of the tares and the wheat teaches the same thing. It does not teach however that Christians are to be indifferent as to who are received in the Church. Christians have to bear testimony against that which is contrary to the doctrine of Christ. If any man obey not, says Paul, referring to persons in the church, note that man and have no company with him that he may be ashamed; yet count him not as an enemy, but admonish him as a brother.

INTERNATIONAL BIBLE STUDY.

September 22nd 1878.—2 *Chronicles* XXXVI. 22-23.

The two last verses of the Chronicles, the assigned lesson, are the same as the two first verses of the Book of Ezra. Perhaps it would have been better to take the lesson from Ezra, as in that case the lesson might have embraced seven verses.

The time had come for the return of the children of Israel to their own land. As God had employed a heathen monarch to effect their deportation, so he in like manner employed Cyrus, the conqueror of Babylon, to release them from their captivity. The hearts of all men are under the control of the Most High; but at the same time there is no overbearing of the free agency which God has bestowed upon men, nor is there any ignoring of those laws of mind that God has given: Nebuchadnezzar was actuated by a feeling of resentment because the Jews had dared to rebel against his authority, and he simply studied how he might obtain the most complete vengeance for this contumacy on their part. He was actuated by just such considerations as influence men in his position and circumstances ordinarily. It was not necessary that God should put into his heart this feeling of resentment. But God so ordered the circumstances as that the king should be enabled to carry out his intent. Our free will is evironed by the free will of the Most High as a little coral island is environed by the great sea. We can resolve to walk, but not a single step can we take except as God permits. King Jeroboam at Bethel stretched out his hand in token that the prophet was to die, but God stiffened his arm so that he could not draw it back. We are told that God stirred up the spirit of Cyrus to issue a decree of emancipation permitting the people of Jehovah to return to their native land and rebuild the temple of God. It was probably by the representations of Daniel that Cyrus was led to make this decree. He of course was exempt from the feelings of resentment that had influenced the Babylonian kings in their treatment of the Jews, and there was no political reason why they should not return to their own land if they were so minded. An ordinary historian would not have seen in the event the hand of God. Yet heaven and earth could sooner have passed away than that the prophecy of God concerning their restoration at this time should not have been fulfilled. We have thus an illustration of the way in which God turns the hearts of the children of men as he turneth the rivers of waters. Whatever the divine power may be, God will only proceed in accordance with the laws that he himself has given to the human mind.

Cyrus recognized the God of heaven as the source of that immense power that he at this time enjoyed. The mention of his own name by Isaiah a century before his birth, was doubtless pointed out to him by Daniel and he understood that the Most High required him to rebuild the temple at Jerusalem. So he issuees a command that the Jews living in any locality should be helped by the people of the locality, with money, with animals for their conveyance, and with free-will offerings for the temple. He also commanded that the sacred vessels brought from Jerusalem should be restored. The same mighty power that is put forth for the chastisement of God's people is available for their deliverance. In Isaiah xlv. the prophecy to which we have referred, God says to Cyrus: "I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I, the Lord, who call thee by thy name, am the God of Israel." In times of national disaster, it was anciently the custom to bury treasure, in the hope of being able to recover it again, when the calamity were overpast. These hidden treasures were revealed to Cyrus, and that in such a way that he was constrained to see in it the hand of Jehovah, and this the more inclined him to allow the sacred vessels brought from Jerusalem to be restored.

The prophecies of Jeremiah, Ezekiel and other prophets of the old dispensation, were written before the period of our present lesson, and would naturally be regarded by the Jews of those days as relating to their restoration from the Babylonian captivity. In seeking to find their application to this event, we must bear in mind that the special significance of the Jewish state, as at that time restored, was in the fact that the Messiah was to come to the temple then erected, and that in him the righteousness, peace and joy of his kingdom would be available for all who would receive him. The figures employed are such as would have significance to the Jewish mind of that day, nor would a different form of words have had the effect of awakening the expectation and desire of the Jews.

THOUGHTS ON THE GOSPEL OF JOHN.

IX. 24. "Give God the praise." How very religious, how pious this advice. Could any thing be more unexceptionable? How many at the present day are ready with just such advice, when Christ is commended to them. "Why Christ? Let us hear of God; give praise to God." But let us hear what the Pharisees add to their exhortation. "As for this man we know that he is a sinner." These words show that they did not know God. Had they known him they would not have rejected him whom he had sanctified and sent into the world. Christ is the express image of the Father's person and the brightness of his glory; the image of the invisible God; nor is it possible for any one to praise God who rejects Christ. "He that hath seen me hath seen the Father," said Jesus, and the works that accompanied him were God's attestation to this and similar declarations. Christ came that men might truly know God. To put it in another form of words, God himself came into the world, in human form, to make himself known as he really is, and disabuse men of their erroneous ideas, and this incarnation bore the name of Jesus the Christ, and as we stand affected towards him, we stand affected towards God. Christ is a touchstone for all mankind. Wherever the Gospel is truly preached, God is judging men by the Gospel. Their opposition to it shows their alienation from God.

25. "One thing I know that whereas I was blind now I see." If God is the Creator then it must have been by divine power that one who was born blind had been made to see. The poor man had not studied at the feet of any great Rabbi and knew not a letter of the alphabet; yet he had sufficient common sense to enable him to face the decision of the Sanhedrim that whosoever confessed Christ should be excluded from the synagogues. And common sense in religious matters will generally be found to be simply this, a mind free from bias.

28. "We are Moses' disciples." They certainly were not. Had they been learning of Moses, they would have received him of whom Moses spake. How glad was Moses to visit Christ on the Mount of transfiguration.

34. They cast him out. They pronounced him excommunicate from the synagogue, from the worship of God and from the countenance of all good men. What a refreshing thing to find some one with sufficient honesty to stand by his convictions, though denounced and rejected by the men of rank and influence.

CORRESPONDENCE.

Dear Sir,—I was much interested in reading some remarks made by a Roman Catholic in your issue a few weeks ago, regarding Protestants being satisfied with the Bible and not wanting "Tradition" to "piece them out" as at were in the salvation of their souls. Well sir, I suppose it is natural we should enquire the why and the wherefores in matters of great importance. I have on several occasions asked Roman Catholics why they take the glory from God and give it to the Virgin Mary; the answer in all cases has been about the same. "They pray to the 'Virgin Mary' that she may use her influence with the Saviour on their behalf." I don't know whether "Tradition" teaches such a doctrine. I can't find any such teaching in the *Bible*: in fact, I can't find one single instance where our Blessed Lord calls the Virgin Mary "Mother"; but always calls her "*woman*." I notice particularly our Lord's mother only makes one attempt to interfere with the miracles wrought by Him, and she is answered in the following words, "woman, what have I to do with thee"? shewing plainly that she was not allowed to have anything to do with even earthly matters, much more, heavenly. And I find also that when our Saviour was speaking to the multitude, some one said unto Him, "Behold, Thy mother and Thy brethren stand without, desiring to speak with Thee," but he answered and said unto him that told Him, "who is my mother, and who are my brethren"? and He stretched forth His hand towards His disciples, and said "Behold my mother, and my brethren! For whosoever doeth the will of my Father who is in heaven, the same is my mother, sister, and brother"! What a

blessed promise! for I take it that the will of God is to believe in the Lord Jesus Christ. "For as many as received Him, to them gave He power to become the Sons of God."

Yours in Jesus,
B. B.

[There is but one omniscient and omnipresent Being, and that is God. It is only because Christ is God that he can hear the prayers of his people. To address the Virgin Mary or any other finite being, in prayer, is to ascribe to such a one the attributes of Deity, which would be blasphemy. *Ed. B. G.*]

To the Editor of the "Bombay Guardian."

DEAR SIR,—I beg to be allowed through the medium of your journal to contribute these few lines as a tribute in memory of the late Mrs. Sophia Charlotte, the beloved wife of Mr. J. A. Summers of the Spinning and Weaving Company, Madras, who fell asleep in Jesus last Monday evening. Her end was peace. Mr. Summers resides in Royapooram and they were kind enough to open their Home for public worship, both on Sundays and week days, in connection with the M. E. Church, and the writer of this would here mention the refreshing showers from the presence of the Lord enjoyed as the result of these services. As their Home was opened for public worship many strangers became acquainted with the family, and the death of Mrs. Summers is keenly felt by a large number of people. She was truly devoted to the cause of Christ, took an active part in works of usefulness, and was a friend to all. Mrs. S. was laid low a fortnight ago by an attack of fever which proved fatal. Before her death she sang the hymn "Jesus doeth all things well." She kissed her children and husband and told one who was near to remember her to all her friends, after which she was unconscious and expired in great calmness. "Blessed are those who die in the Lord." "For me to die is gain."

Heavenly peace divinest comfort
Here by faith in Him to dwell
For I know whate'er befall me
Jesus doeth all things well.
All the way my Saviour leads me,
Oh the fulness of his love!
Perfect rest to me is promised
In my Father's house above.
When my spirit, clothed, immortal,
Wings its flight to realms of day,
This my song through endless ages,
Jesus led me all the way.

I remain
Yours faithfully
S. P.

SIR,—Would you kindly give space in your next issue for the following appeal in behalf of the German Basel Mission at Bettigherry, a town distant one and a half miles from this, where the mission has been established for the last 37 years.

Finding much inconvenience result from the small and confined room in which Sabbath services were held, and having no better accommodation available, the Home Committee of the Mission sanctioned the sum of Rs. 4,000 wherewith to build a church for the use of the congregation.

In the early part of the year the foundations were laid, and the work progressed steadily under the superintendence of the Rev. N. Hubner, who, though neither architect nor builder by profession, has now the pleasure of seeing a very neat and well appointed building, as the result of his care and labor.

The grant of the Home Committee, it was early seen, would not suffice to defray the whole expense, but still the work was carried on in the hope that friends of the cause would not be lacking to supplement the funds when the church was completed.

A sum of nearly Rs. 2700 is now required to clear the church of debt, and it is earnestly hoped that friends of the cause of Christianity in this country will, according to the means God has given them, lend a helping hand to this end.

It may be here stated that during the late famine the missionaries of Bettigherry took a very active part in relieving the distressed in this neighbourhood, and were instrumental in raising subscriptions in Europe to the extent of about Rs. 12,000 all of which was spent under their personal supervision, they sparing neither time nor strength in assisting the starving poor to the utmost of their ability.

Subscriptions will be received by the Editor of this paper (care of the Manager) and by the Rev. N. Hubner, Bettigherry, Dharwar Districts. with grateful acknowledgments.

I am sir,
Gudduck 10th Sep. 1878. Your obedient servant,
P. CHRYSTAL.

NOTICES.

AT the Dean Lane Hall, Fort, to-morrow, at 11 A.M., the Rev, I. F. Row will preach a Sunday School Sermon.—At Falkland Road Hall, to-morrow, 11 A.M. and 6 P.M., Rev. W. B. Osborn.

HOUSE of Hope. Received from Dhubri, Rs. 5; from J. C., Simla, Rs. 5.

Epitome of News.

SATURDAY, SEPTEMBER 7.

—Kissen Singh, murderer of Mr. Cooper and two others at Bhamo, has been tried at Thayetmyo by Colonel Browne, and sentenced to death.

—Disastrous consequences attended the distribution of the Maharajah Sindia's charity at a garden-house at Benares on Wednesday last. The rumour that each pauper, who presented him or herself at the house on that day, would receive Rs. 2 in cash, spread through the city and adjacent villages, and attracted crowds of people to the spot. When the gate was opened there was a rush into the garden; some ten persons were crushed to death, and several others were badly hurt.

—Luckumsey Poonsey, the native whose evidence chiefly led to Mr. C. H. Dewey's imprisonment, was yesterday committed for trial on five separate charges of perjury arising out of the notorious railway case in Bombay.

—Mr. Rassam has just deposited his latest collection of Assyrian antiquities in the British Museum. The excavations carried on by him on the site of Nineveh proper have, says the *Manchester Guardian*, produced more than 1,400 specimens of cuneiform inscriptions, among which are many fragments of great value. There are, for instance, some portions of the famous Creation series. The explorations carried on at Nimroud have produced valuable results to students of archæology. There it was that Mr. Rassam discovered a vast edifice, with seats, altar, and all the arrangements of a temple, which was contemporaneous with that of King Solomon. New sites and scenes of discovery have been opened up. At the Mount of Balawat there has been found a temple exclusively dedicated to the male and female deities of battle, where were deposited the trophies of the expeditions of the kings of the middle Assyrian Empire. Amongst them may be noticed a monument perfectly unique in character, a bronze of over 20ft. high recording the particulars of a warlike expedition of about the ninth century B. C.

MONDAY, SEPTEMBER 9.

—*Times of India*; Allahabad: "I have already pointed out to you the great difficulties which are thrown in the way of uncovenanted servants who apply for pension or superannuation allowance, and have shown not only that it not seldom happens that three years and more are lost ere the pension is granted, but that cases have sometimes occurred of the would be pensioners dying before their right to pension was determined."

—An invention has been patented to extinguish automatically fires in theatres and other buildings, by the application of which fire shall itself be the means of introducing water in such a manner as to shut out air from the flames and so deprive the fire of oxygen.

—The Simla correspondent of the *Pioneer* sends the following telegram:—"Maharajah Pertab Sing, brother of the Maharajah of Joudpore, has been invited to join the personal staff of Sir Neville Chamberlain on the mission to Cabul. The Maharajah, who comes of an ancient Rajpoot family and is a fine horseman and excels in most manly sports, accepted the invitation with alacrity."

—The evil influence produced upon children when they are kept in company of native ayahs and servants forms the theme of a leading article in an issue of the Bombay *Samachar*. In the opinion of the editor English children from their want of great familiarity with the vernacular languages suffer less from the evil than native children, who are for the most part kept under the guidance of ayahs charaterized by low morals, mean habits, and the foul, indecent expressions they freely use in their conversation.

—At the trial of the Surat editors, last Tuesday, three witnesses were called for the prosecution—namely, Mirza Azumbeg Mirza Amirbeg, Ambaram Jeevun, and Curreem Lutiff Abdool Lutiff, who one after another turned round upon the prosecution and stated that, intimidated by the police and awed by the threat which Motilal held out of getting them transported as rioters unless they gave evidence in Goolabdas's case, they attended at night at a Borah's bungalow, situated near the Vurriav Bhagal to be tutored in the evidence which they were told to give against the accused. That bungalow, they alleged was used as a night *rendezvous* where Motilal and Lulloobhoy vakil "coached" the witnesses for the prosecution.

—Sir Neville Chamberlain and Staff left Simla for Peshawur yesterday morning (Sunday) at 7 o'clock.

—The Indus Valley State Railway will be opened for public traffic from Multan to Kotri on the 16th instant. It is proposed to run the Indus Valley State Railway passenger trains with mails in correspondence with the Scinde, Punjab, and Delhi Railway trains between Lahore and Multan, allowing an hour for the transfer of the mails from one train to the other. On first opening, the I. V. S. Railway mail train has been timed to run the 507 miles from Multan to Kotri in 36 hours. If 12 hours be added to this time for the journey from Lahore to Multan, and eight hours more for that from Kotri to Kurrachee with two hours for transfer of mails, the journey of 820 miles from Lahore to Kurrachee will be performed in 58 hours, or rather less than 2½ days. It is expected that during the next hot weather this time will be reduced to 48 hours.

—A correspondent writing from Srinugger to the Lahore paper, thinks that people in the Punjab generally do not understand how severe the famine has been in Cashmere, and still is. It is roughly estimated that in the western parts of the valley from 25 to 50 per cent, of the population have died. Whole villages are deserted, and districts practically depopulated.

—Mr. B. M. Malabari, a Parsee poet, has composed a poem in Guzarati; entitled *Wilson Virah*. In it the author attempts to embalm in harmonious verse the memory of some of the more special incidents in the career of the late Dr. Wilson.

—Baboo Rampersad Narain Singh has been presented by the Bengal Government with a double-barrelled gun and rifle in recognition of his having captured and destroyed six man-eating tigers that frequented the road and jungle between Hazareebagh and Ranchi; and which first attracted attention in the beginning of 1876 by the extensive ravages they committed. During the same year, by the month of April, no less than 97 people had been carried off; and as it was known that they had cubs with them, at the cost of Government a large number of native shikaries were employed to set spring-guns and poisoned arrows in the jungle, but all attempts proved to be unsuccessful, until, in January last, Baboo Rampersad determined to bring these dangerous visitors to an account, which he did by capturing four alive and killing two, but not before six months had elapsed. Prior to this the road was entirely closed to travellers by night. Even by day nobody would run the risk of passing along it; but the road is now free from danger, and several villages which had been deserted are being re-peopled.

TUESDAY, SEPTEMBER 10.

—*Bombay Gazette*; Poona: The Government has determined to remove the Vernacular school for the training of hospital assistants from the Grant Medical College at Bombay to the Sasson Hospital here; and the change will be made on the 1st of November.

—*Overland Mail*; Aug, 23: Amongst the deaths recorded this week are:—Col. J. Boutein, Retired List, Bengal Army; Major Godfrey, late 43rd Bengal N.L.I.; Major-Gen. Oakes, C.B.; Rear-Admiral J. Dirom; and Mr. C. W. Fletcher, late of the Indian Board.

The Great Southern express from New York, just after crossing the Ohio river at night on Aug. 8, met face to face a train coming on the same line at full speed round a corner. The crash was tremendous; both engines toppled over the embankment, five or six persons were killed in each car, and the remainder frightfully injured.

At St. Petersburg, on Aug. 16, at nine o'clock, as General de Mesentzoff, chief of the Police Department in the Emperor's private Chancellery, was leaving a confectioner's shop at the corner of the Place Michel, he was attacked by two persons, and stabbed above the heart. He expired the same evening. The assassins immediately jumped into a droschky waiting for them, and drove off rapidly.

A New York despatch of Aug. 21 says:—The fever in Louisiana is increasing. The total number of cases in New Orleans up to the present date has been 1,400, and the deaths 436.

The *Record* announces that a liberal friend of the Church Missionary Society, well known for his previous gifts, has offered to transfer to the society a capital sum of 35,000*l*., the interest to be used for special objects in the development of the native

Church of India. Another friend has offered 5,000*l.* for some special purpose not yet fixed upon.

The attendance at the meetings of the British Association was at its height on Aug. 15, and at one time there could not have been fewer than 4,000 persons in and about the various sections.—

The main feature in the day's proceedings was Sir C. Wyville Thomson's address at the Geography section, in which he dealt with the brilliant results of Mr. Stanley's African expedition. Referring to Arctic and other explorations of the last quarter of a century, he declared that their results had been to give us improved ideas of the physical conditions of the ocean, two facts especially being made clear—in the first place, that there was a deposit of a chalkey character going on some few hundred miles from land; and secondly, that the ocean averaged 2,000 fathoms in depth, and nowhere exceeded 5,000. Papers were also read by Professer Haughton on "Mathematical and Physical Science;" Mr. John Evanson on "Geology;" Professor W. H. Fowler on "Biology;" Dr. Ingram on "Economic Science and Statistics;" and Mr. Edward Easton on "Mechanical Science."

Sir Arthur Phayre, Governor of Mauritius, is, it is stated, about to pay a visit of some months' duration to Sir Bartle Frere at the Cape, to consult with him on questions affecting the welfare of the South African colonies.

Wednesday, September 11.

—Mrs. Sarab Singh has been appointed school mistress of the Dacca Female School, but the appointment seems to have caused much senseless dissatisfaction, simply because she is a well connected Hindoo lady. The inauguration of the new school took place in the hall of Babu Radhika Mohan Roy on Monday week, Mr. Lyall being in the chair.

—*Times of India*: "We are glad to be able to state that the Government of Bombay, acting, we believe, upon the advice of their legal officers, have decided that the individual partners of a firm are not liable to be assessed under the Licence Tax, but only the firm in its corporate capacity."

"The opium trade of China is the subject of a report which has just been issued by the Foreign Office. In it Mr. Nicholson organizes the mass of information furnished by Her Majesty's Consuls in China to the British Legation at Pekin, and some of the points dealt with are of vital interest to India and all concerned in her. The evidence shows that the cultivation of native opium has been increasing to such an extent as to afford some ground for the fears which are entertained of the Indian drug being supplanted in the market."

It is announced that Commander Lovett Cameron, C.B., is about to make a tour through Asia Minor and Persia to India. His desire is to demonstrate the feasibility of constructing a railroad from the Mediterranean to India without following the course of the Euphrates.

—*Lucknow Witness*; Calcutta: "The Seamen's Coffee Room which was opened in Flag Street about four months ago has proved very successful. About six thousand visits are made by seamen every month, and more than four thousand cups of coffee are sold in the same length of time. Nearly every evening meetings are held in the prayer room, which begins to be too small for the seamen who crowd the place. Large as these rooms seemed when the enterprise was started, the want of a larger place is already felt, and perhaps in due time a suitable building may be erected for the purpose. Meanwhile many friends are urging Col. Haig and Mr. Goodwin to open rooms in Hastings or Kidderpore, so as to gain access to the sailors belonging to the shipping below Prinsep's ghaut. This sailor's work is truly wonderful in its developments, and every month becomes more full of rich promise for the future."

Thursday, September 12.

—*Times of India*; Alexandria, Aug. 29: "It is scarcely possible to exaggerate the importance of the events that have transpired in Egypt during the last ten days. The arrival of Nubar Pacha on the 15th August, and the presentation to H. H. the Khedive by Mr. Rivers Wilson, of the report from the Supreme Commission of Enquiry on the 20th will long be remembered as red-letter days in Cairo and Alexandria. Before the report had been at the palace 48 hours, it was reported that the Viceroy refused point-blank to accept the conditions, but next day it begun to be rumoured that better counsels had prevailed, and on Friday, 23rd August, after a lengthy interview with Mr. Rivers Wilson, the Viceroy accepted the whole of the conlusions of the Commission, including the "*restitution to the state of all his landed property, and of that held by his family*," making a formal declaration to this effect to Mr. Rivers Wilson. At the same time a letter was handed to Nubar Pacha, charging him with the formation of a ministry with independent powers to carry out immediately the reforms recommended by the Commission. Of this ministry, as also of the Privy Council, Nubar Pacha will be the president, and if Mr. Rivers Wilson and the British Government consent, Mr. Wilson will become minister of finance."

—The Str. *Khiva* with English Mails left Aden for Bombay, Wednesday, 8 A.M.

—According to the London papers the steamer Princess Alice, to which the late frightful accident happened off Woolwhich, was in the habit of going on what are called in the advertisement "moonlight excursions" to Sheerness and back.

—*Indian Chr. Herald*: "Babu Phunindra Bhusan Mukharji, who stood second in the order of merit at the last Gilchrist Examination, left Calcutta for London on Wednesday last, by the *City of Paris*. He intends entering the Indian civil service, and is *only seventeen years of age*."

Friday, September 13.

—The rainfall in the Fort, up to yesterday, exceeds 101 inches.

Times of India: "We regret to announce the death in London, on the 11th, of Mr. Charles Currey, who was for many years Agent of the B. B. and C. I. Railway here."

—The Pension Paymaster's Office will be removed to Poona.

—Deaths last week, 559.

—*Bombay Gazette*: "To-day Bombay will lose a good citizen. Mr. Thomas Lidbetter, after many years hard work as an accountant in Bombay, leaves for Australia, which he has adopted as his home. He was one of the most public-spirited members of the community—one who spared neither time nor money in the endeavour to remove a grievance or to protest against what he considered tyranny. If India had a few more independent Englishmen like Mr. Lidbetter, public opinion would be more potent in protesting against the errors of our rulers. We wish him prosperity in the Colonies."

—The *Deccan Herald* reports that on Wednesday, as a convict was being taken by two policemen from the Sungum Court to the City Jail, and just as they were crossing the bridge on the road from Sungum to the city, the convict leaped suddenly away from the grasp of one policeman and jumped into the river dragging the other with him. He then jumped upon the policeman's back and held him down in the water until the other policeman came with some fishermen and secured the convict. It was then found that the former had died, either from suffocation or from some injury done to him by the convict.

—*Educational Record*. We hear that there will be seven English Exammers in the ensuing Matriculation Examination, and that the following gentlemen have been nominated to the duty:—The Rev. Messrs. Hamilton and Grieve, and Messrs. Peterson, Forrest, Selby, Macmillan, and Pinhey.

—The *Record* has peculiar pleasure in calling attention to the Rev. Mr. Bruce's "Anatomy, Human and Comparative."

Miscellany.

—The following letter was addressed to the Rev. Wm. Taylor by one of the young ladies who had responded to his call to engage in mission work in South America:

"I am so glad that Jesus is so kind, for I am so strengthless. He will never break the bruised reed. He surrounds my life with His love, as with a mantle; He fills my heart with His abiding presence. I have consciously given myself to Him, and am consciously accepted of Him. In all my experience He has never allowed anything to come upon me more than I could bear. He knows how to adjust everything so nicely. I go forward to my seed-sowing work without a shadow of fear in my heart. Doth not perfect love cast out fear? Does this seem like boasting? I do not mean it so.

God is very great; I am very small. In spite of my frailty, it is easy for Him to save and keep me. I dare not go one step alone; but with Him at my side, and my hand clasped in His, why need I fear? It is blessed to trust.

My box leaves to-day for New York, directed as you requested. I shall certainly expect to see you when I arrive there. I do not think that God chides me because my heart aches so, and the tears come at thoughts of leaving every friend. It only shows that I love them well, and yet I love Him more. Why should I fear hardships? My Jesus had not where to lay His head. I have always fared better than that. He became poor, and I, through His poverty, became rich; He wandered foot-sore and weary, with no resting-place, and through those wanderings millions have found rest. Do you suppose that He is sorry now, as He sits by His Father and sees throng after throng of white-robed ones kneel before Him? Is He sorry that He knew what it was to be poor, and hungry, and tired, and misunderstood, and mocked, and crucified? He groaned under a weight of sin, that I might go sinless and free. He had no home in order that I might have a shining mansion. It seems to me that if I had ten thousand lives they would be none too many to consecrate to His service. I do not say this to boast. It comes from a full heart. My highest place is lying low at my Saviour's feet."

—The Rev. Dr. Pressensé gives the following account of a new series of conferences by father Hyacinthe in Paris.

"In this new series of conferences Father Hyacinthe has entered on the crucial question of Catholic reform. Having established in the former series that mankind cannot in this, any more than in any past age, live without religion, he now propounds the question, What is the religion best adapted to fulfil these aspirations? The orator first set aside all the vague theories fluctuating between free-thinking and Christanity, such as the Unitarianism of Channing, and of Parker, and the deism of Ronsseau. Without ignoring the measure of truth they contain, he showed that they do not satisfy either the reason (which guided by science alone, does not accept the mystery of creation any more than that of redemption), or the heart and conscience, which cry out for a Redeemer. He proved that Christ had unquestionably claimed adoration, that He had made Himself the centre of the religious and moral life in such a way as would be glaring impiety if He was not indeed the Son of God. On this part of his subject Father Hyacinthe described with solemn pathos the sublime scene of Christ's appearing before the Sanhedrim. He concluded that had He been only a man, Caiphas would have been right in charging Him with blashemy. Passing on, finally, to the constitution of the renovated Church, which he wished to see founded, Father Hyacinthe, while declaring himself a Catholic, vehemently repudiated Romanism, showing that it has introduced the gravest innovations in doctrine, transforming into a tyrannical and infallible papacy the simple primacy of the Bishop of Rome, which, moreover, he reduced to a minimum by applying the words "Thou art Peter," not to the person of the apostle, but to his profession of faith, in which sense the prerogative is necessarily common to all Christians. His next charge against Romanism (he always used this term as more comprehensive than Ultramontanism) was that it had forged a yoke for the consciences of men by denying religious liberty, and especially by abolishing the universal priesthood of all Christians. While supporting the episcopate, Father Hyacinthe demanded that it should be elective, that the celibacy of priests should be abolished, and that the unity of the Church should be the result of a free federation of the various national churches. He would, further, have public worship conducted in the vernacular, instead of being made an incomprehensible mystery by the use of a dead language. He regards the Greek and Anglican Churches as legitimate branches of the Catholic Church, because they have preserved the episcopate, and he challenges both to join at once in such a free federation.

While he cannot himself as yet accept the organization of the other sections of the Protestant body, he gave ample expression to his hearty sympathy with them. In an admirable figure, he compared the Catholicism of today to those Egyptian mummies in whose dead and crumbling fingers have been found seeds of living wheat. Two things have to be done in such a case—first, the mummy must be exposed to the sunlight and free air, that all that is dead in it may fall to dust; and, next, these immortal germs of truth must be put in the ground that they may become fruitful. The orator concluded by an earnest appeal to the conscience of his hearers "Gentlemen," he said, addressing himself to the Catholic portion of his audience, "it is you who uphold Ultramontanism by your cowardice in not breaking with it, and by your fear of the opinion of men. Many of you give me your confidences, and I ask of you only one thing—be perfectly sincere, and then go and use your privileges, which are also great duties, as the priests of Christ. By becoming priests in your own house, you will strike the most deadly blow at the Clericalism which you hate, and which yet you are supporting by your religious inertia."

Selections.

THE TELEPHONE AT A DEATH-BED.

When Rev. Dr. E. G. Brooks, a late distinguished clergyman of Philadelphia, was lying near death, his Doctor, J. W. White, obtained a telephone to divert him in his constant agony. On taking the telephone to his house, Dr. Brooks was found so weak and so distressed in his breathing that the physician was reluctant to try it; but the sick man insisted on the attempt. The wires were arranged betweed the sick man and the dining-room, down stairs. Dr. White proceeds: "When all was arranged, however, to the best of my ability, I placed one of the mouth-pieces in his hand and told him I would go down and test it, and if the necessary conditions had been met, he

could hear my voice; but that he would have to ask some one else to reply, as he was too weak to attempt it. Taking the mouth-piece at the other end of the line, I repeated: 'The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof.'

"To my utter astonishment, instantly came the response: 'Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne.'

"It was the voice of Dr. Brooks, the tones clear and distinct, the intonation and emphasis perfect. I was amazed. But a moment before, I had left him apparently too weak and too much oppressed to speak above a whisper, I was fairly startled. I could not be mistaken: but I could hardly believe the testimony of my ear. I repeated: 'O come let us worship and bow down, let us kneel before the Lord our Maker.'

"Once more, and as promptly as in church service, the Doctor's voice responded: 'For he is our God, and we are the people of his pasture and the sheep of his hand.'

"I then repeated a verse from that grand old hymn of Pierpont:

"'Not now on Zion's height alone
Thy favored worshipper may dwell;
Nor where at sultry noon thy Son
Sat weary by the patriarch's well.'

"And, just as though it had been arranged beforehand, as promptly as through a set form were being followed, the voice from that bed of sickness took up the strain:

"'From every place below the skies
The grateful song, the fervent prayer,
The incense of the heart may rise
To Heaven, and find acceptance there.'

"I next quoted the first verse of the familiar hymn:

"'Oh! for a faith that will not shrink
Though pressed by every foe—
That will not tremble on the brink
Of any earthly woe!'

And the Doctor responded, quoting the last verse of the same hymn:

"'Lord, give us such a faith as this;
And then, whate'er may come,
We'll taste e'en here the hallowed bliss
Of an eternal home.'

"I was anxious that the Doctor's strength, which was but weakness, should not be too far taxed, and suggested that he had better allow some one else to speak for him. But he responded one thing more, and then, in slow, measured, distinct utterance (the tone of triumph unmistakable), he repeated the jubilant testimony of Paul: 'The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ.'

"A strange and solemn sensation stole over me. A few minutes before I had left Dr. Brooks sick unto death; so weak, so oppressed, so distressed; laboring for breath; talking in disjointed utterances: but recently roused, as I had been told, from a sinking spell, which it was feared would have been his last. And now, in tones as clear, as distinct, as well enunciated as I ever heard from him in the pulpit when in health, yet minimized by that strange, weird, thrilling, telephonic modification—preserving all that is characteristic in the speech of an individual and at the same time giving the impression of almost infinite distance—came the triumphant exclamation: 'Thanks be to God, who giveth us the victory through our Lord Jesus Christ.'

"I could but fancy that, during my absence from his bedside, the silver cord had been loosed, the golden bowl broken, and that the exultant, thanks be to God!' was the out-burst of the freed spirit. And when I returned to his room and found him still in the flesh, I felt like one who unexpectedly meets him whom he had thought dead."

PRACTICAL RELIGION.

BY REV. J. HILES HITCHENS,
Author of "Bible Waters," "The Furnace," "The Penalty," &c.

WELL would it be for the Church of Christ if professing Christians would more frequently and solemnly remember that correctness of creed, elaboration of Church machinery, and energetic zeal in service will all prove unavailing and unprofitable unless the professed religion permeates and purifies the life. A man may say *credo* to all the fundamental verities of Christianity—he may be most punctilious in his observance of Church routine, and most energetic in his efforts to improve others, but if his religion be not vigorous enough to *govern* him it will never be strong enough to *save* him. The apostle Paul calls attention to this when writing to Titus. He says, "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, godly in this present world, looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ."

Here Paul clearly teaches that there are evils to be suppressed and virtues to be developed, and that the gospel of the grace of God is both designed and adapted to accomplish these ends.

"*Ungodliness*" embraces all unbelief of God's word—all disobedience to the Divine command—all disesteem of the Divine character—all neglect of His Holy claims—in a word, everything that tends to deprive the soul of conformity to God. Ungodliness is un-god-likeness. The ungodly man is one who is opposed to the Infinite One, and who daily departs farther and farther from Him.

"*Worldly lusts*" embrace all the improper desires pertaining to the present state of being—all those evil passions to which men in this world are prone. "*Worldly lusts*" is not a phrase denoting simply those gross sins of sensuality and drunkenness which are too common in society. There are many professing Christians who, though temperate and virtuous, are yet too much under the dominion of "worldly lusts." What is that yearning for honour which sometimes carries the man beyond the limits of modesty and mutual respect?—A *worldly lust*. What is that thirst for wealth which prevents a man giving, as the Lord has prospered, to the cause of Christ?—A *worldly lust*. What is that longing for power which leads the man to break down or leap over all precedents and precautions?—A *worldly lust*. What is that desire for pleasure which carries a man to questionable practices or forbidden places?—A *worldly lust*. Oh yes, alas! there is a host of "worldly lusts" dogging our steps at all times. But this "ungodliness" and these "worldly lusts" the religion of Jesus is intended to uproot and destroy. "They that are Christ's have crucified the flesh with the affections and lusts."

Whilst the evils are being suppressed the gospel also teaches us that "we should live soberly, righteously, and godly in the present world." These are virtues to be developed.

1. There are those which pertain to the government of *self*. These are covered by the word "soberly." It is a common mistake to conclude that when the apostles speak of sobriety that they allude alone to the reverse of drunkenness. Paul says, "Let us not sleep but let us watch and be *sober*." "A Bishop must be *sober*." Deacons' wives must be "grave, not slanderers, *sober*." Peter says, "Gird up the loins of your mind, be *sober*." "Be ye therefore *sober* and watch unto prayer." "Be *sober*, be vigilant," &c. Now, it is not absence from, or temperance in the use of, strong drinks which is here alluded to by the word "sober." *That* must be included in Christian sobriety, but the word covers far more than that. To be "sober" is to be discreet, prudent, and blameless in deportment. "Sobriety" is the mastery over our tempers, passions, and appetites. When Paul tells Titus that the gospel was given to develop excellencies and teach men to walk "soberly," he means that it is adapted and designed to train men to a becoming and peaceful use of temper-tongue, thoughts, and emotions—in a word, to gov, ern self.

Oh, reader, this is the noblest kind of government, and without it a man is not fit to govern others. He who is monarch of his own mind and life is the only real potentate. The highest sovereignty is that of the man who can truthfully affirm that his thoughts and affections are brought into captivity to the obedience of Christ. Peter the Great once struck his gardener a blow from which in a few days the poor man died. Hearing of his death Peter exclaimed, with tears in his eyes, "Alas! I have civilized my own subjects; I have conquered other nations, yet I have not been able to civilize or conquer myself." There may be occasions when we may reproach ourselves in like manner. Let us see to it that they do not again occur. Let us make it the grand business of each day to live in all things "soberly."

2. There are virtues pertaining to our relationships to our fellow men. The gospel comes "teaching us that we should live *righteously*." The religion of Jesus inculcates fidelity, justice, *rightness* in all our concerns with men. Of old, God gave directions that the very snuffers of the Old Testament sanctuary should be of pure gold; teaching us thereby that He requires the poorest, meanest, and most hidden of his disciples to be free from the contaminations of the world. Christ inculcates our duty when He says, "Whatsoever ye would that men should do to you, do ye even so to them." There is no greater stumbling block to the world than the inconsistencies of religious professors in their relationship to one another. The absence of righteousness cannot be atoned for by the presence of intelligence. Whitefield often affirmed that he would "rather have a church with *ten* men in it right with God, than one with five hundred at whom the world laughs in its sleeve." He was right. Better far is it for any Christian fellowship to have only *one* member added to its numbers in twelve months *if that one be full of faith and of the Holy Ghost*, than have hundreds of new members who bring into the Church the worldly tempers and tendencies they cherished outside. Yes, it is because there is not enough righteousness—*rightness* between man and man—that our holy religion is brought into such frequent contempt. The gospel is given to teach us that our hands must be clean, our intentions straightforward, our schemes transparent, our motives pure, our thoughts charitable, our words kindly; in fine, that we should be so crystalline that Heaven's pure and purifying light may be transmitted through us to others.

3. Then the apostle refers to the virtue which pertains to our relationship to God. The Gospel comes "teaching us that we should live *godly*"—that is, piously—in the full and faithful discharge of our duties to God. Prayer, faith, resignation, vigilance, study of the Divine Word, and efforts to obey the Divine will are all embraced in this word "godly." Godliness is, therefore, to righteousness and sobriety—what the cause is to the effect—what the foundation is to the superstructure what the the root is to the plant—what the tree is to its fruits. To live "godly" is to live in sweet converse with our Maker, so that our affections become gradually assimilated to the character of the Divine Being. A man so living will live righteously and soberly in order to win the smile of his heavenly Father'r approbation.

Thus, then, two processes are being carried on in the truly Christian heart and life—the processes of destruction and creation—contraction and expansion, diminution and development. "Ungodliness and worldly lusts" are being suppressed; and a galaxy of glorious virtues toward God and man is being cultivated and confirmed. May this be your experience, dear reader.

"Watch'd by the world's malignant eye
Who load us with reproach and shame,
As servants of the Lord most High,
As zealous for His glarious name,
We ought in all His paths to move
With holy fear and humble love."

(*Divine Life.*)

THE NEW OUTLOOK FOR TURKEY.

BY REV. N. G. CLARK, D. D.

THE turn which events have taken in the Turkish Empire during the last few weeks is as unexpected as it is hopeful to the friends of missions. The work of the American Board has been pursued steadily, despite all the vicissitudes and calamities of war. Confidence has been felt that whatever might be the future of the Turkish Empire, whether to continue an independent government, or to be divided among different European powers, or made subject practically to Russia, the interest of religious freedom would be secure,—that the work begun by American missionaries, the fruit of the consecration and toil and prayers of American Christians would go forward to a yet greater success. So we have believed, so we have stated, and to this end we have steadily labored. We have not endeavored to forecast the future, to determine just how this grand result would be effected, but have felt a calm, hopeful assurance that the result would be reached. And now with the last tidings from Berlin assurance seems complete. Not as we had thought, but as a higher wisdom than ours has directed, it seems that freer course than ever before is now to be given missionary enterprises. It is difficult to estimate the prospective results of the English protectorate. But they cannot but be valuable. England has had large experience in India in such supervision and with the happiest effects. They have introduced and developed a system of popular education and secured the enactment of many wise laws which they have steadily enforced. The effect of this has reached beyond the portions under their direct control to the states still ruled by native princes with the clear result of a marked progress in material affairs. But most of all, they have secured a large measure of religious liberty. Of all European powers, England is fitted by character and experience for the work now undertaken in Turkey. And only the best results can be hoped for by the friends of missions.

ASAP Project
Digitized with financial assistance from Government of Canada
on 28 February, 2020

Never before was the preparation so complete for the largest evangelical effort. It is only a few weeks since the translation of the Scriptures into the language of the Turks was finished. The scene that might have been witnessed seven weeks ago this very Saturday, in an upper chamber in the Bible House at Stamboul, was one of profoundest interest to Christian civilization in the empire. A small company is gathered there, attracting little attention in comparison with the diplomats convened a little later at Berlin, yet a company on which we may imagine angels to have looked with profound interest. There was Elias Riggs, after forty-five years of service,—a man who is ready to preach in six languages, and who reads fourteen. There was Dr. Geo. F. Herrick, who has been his co-laborer in the translation of the Scriptures into Turkish. There was an English missionary of the Church Missionary Society and there were three natives of the Empire,—one Armenian since appointed professor in the Marash Theological Seminary, and two accomplished Turkish scholars. They have just finished translating the last line of the last chapter of the Scriptures into the Turkish language. They lay the translation on the table, kneel around it, render thanksgivings to God for the privilege they have enjoyed in doing this work, and commend it to the divine blessing. In a few weeks this translation will be issued from the press. The way is thus open for immediate and efficient labor among the Moslems. Thus is the preparation complete for evangelical labors among the followers of Islam,—for the *first time* complete, now that the way seems open for such labors. The Scriptures can now be offered to the people of all the principal nationalities in the empire.

In the next place, the preparation for high education is complete through the colleges organized,—Robert College, at Constantinople, Syrian College, at Beirut, Central Turkey College, at Aintab, Armenia College, at Harpoot. A dozen seminaries have also been established for the education of young women. School books have been prepared in large numbers, and are now in press. In hundreds of towns and cities scattered over the country from the Danube to the Euphrates, and round to the great river of Egypt, native preachers are joining with missionaries in proclaiming the gospel and, now, to add to all this, the last word is *religious freedom for all classes*, unhindered opportunities for the preaching of the word, and for the educational enterprises which shall secure the social and moral transformation of this great empire. Never was prospect more hopeful, Never was there a time when more vigorous efforts were needed to improve the great opportunity.

Boston, July 13, 1878.—(*Advance.*)

TELEGRAPHIC NEWS.

Vienna, September, 5th: On the 4th instant the twentieth Division of the Austrian Army attacked the insurgent forces at Doboj and completely defeated them.

Constantinople, 5th: The Porte has refused to grant the request made by Greece to appoint delegates for the rectification of the frontier of the Northern Greek Provinces, and is now awaiting a reply to the Memorandum sent to the European Powers on the subject before deciding finally on the matter.—The prospects of the conclusion of a Convention between Austria and the Porte have improved.

London, 7th: According to information which has been received from Tiflis, the Russian Minister at Teheran is promoting the formation of a line of railway between Tiflis and Teheran, and an extension to Herat is in contemplation. General Abramoff is urging the Ameer of Afghanistan to support the railway scheme.—The *Daily News* publishes a report, which is generally current, that the British Ministry intend annexing Afghanistan. The same paper expresses fears that Russia by her preponderating influence in Afghanistan might undermine the loyalty of the Native Princes of India.

Constantinople, 7th: Mehemed Pacha, who has appointed by the Porte to remove the difficulty respecting the rectification of frontier between Turkey and Montenegro, has with his suite been assassinated by Albanian rioters at Jakova.—The Russians have occupied Batoum without meeting with any opposition from the inhabitants.—It is the intention of the Porte to shortly send an Embassy to the Ameer at Cabul.—News has been received of a battle which took place near Maglaj on the 5th instant, when the Austrians attacked the insurgents and routed them after severe fighting. The Austrians are now disarming the villages in the vicinity of Maglaj.

8th: An insurrectionary movement has broken out among the Mahomedan population in Albania, and the insurgents have massacred the Turkish authorities at Ipek. – The Mahomedan population of Batoum emigrated to Trebizoudie prior to the occupation of the town by the Russians.—The Austrians have occupied Trebinje without meeting with any opposition.—Mr. Rivers Wilson has arrived in London from Egypt. His nomination to the Egyptian Ministry of Finance has not yet been sanctioned by the British Government, as France objects to it on the grounds that French influence in Egypt would thereby be weakened.—The commander of the forces in Ceylon is to be recalled.

London, 9th: Germany has sent a despatch to the signatory Powers of the Treaty of Berlin, calling upon them to take one common step to bring the Porte to execute treaty stipulations. Austria, France and Russia have agreed to the despatch; England and Italy have not yet replied.

Berlin, 9th: The German Parliament was opened to-day. The speech from the Throne urges the adoption of the Anti-Socialist Bill.

London, 10th: It is officially announced that the fever epidemic which has been so prevalent in the Island of Cyprus has suddenly increased, and that twenty five per cent of the British forces stationed there are ill with it.—The *Standard* urges the Government to take immediate action should the Ameer of Afghanistan decline to receive the British Mission about to be despatched to Cabul or to comply with the demands made by England, of which Sir Neville Chamberlain will be the bearer.

Athens, 11th: The Greek Minister for War has issued an order recalling all officers and soldiers at present absent on leave as a measure of precaution.

London, 12th: A frightful colliery explosion took place yesterday at Abercane, near Newport, in South Wales, by which the lives of 280 miners were lost. There were 371 men in the mine at the time of the explosion. Consols yesterday closed at 95.—England will probably decline to accede to the proposal made by Germany to the signatory Powers of the Treaty of Berlin to take one common step to bring the Porte to execute the stipulations contained in the treaty.

PASSENGERS SAILED.

Per P. and O. Str. *Nepaul*, 6th, additional:

For Southampton.—Mr J R Bell, and Mr R Paulin.
For Brindisi.—Mr J Francis.
For Gibraltar.—Copt and Mrs Braine and three infants.

Per P. and O. Str. *Mongolia*, 13th, :

For Southampton.—Miss Louisa, Mrs Phipps, and seven children, Lieut Reid, Lieut and Mrs Tetley, Mr Clark, Dr and Mrs Dann, and Lieut T R P Kane.
For Brindisi.—Mr R Hunter, Mrs Hancock, and two children, and Mr W E H Forsyth.
For Venice.—Lieut M H Archdale, Mr J W Reid, Mr L McIver, and Col Raich.

PASSENGERS ARRIVED.

Per P. and O. Str. *Gwalior*, 10th:

From Southampton.—Mr Henrice, Mr G A Archer, Mr and Mrs Upcott, Rev B Davis, Rev J and Mrs Morrison, Mr and Mrs G Buckley and two children, Major M C Morris, Mr R C F Ogilvie, Mr J Brewster, Mrs M T Cotill, Mr J Durtind, Lieut F S Inglefield, and Mr Seymour.
From Brindisi.—Major W A Roberts, Mr L Clarke, and Mr Culbard.
From Venice.—Mr and Mrs Finch.
From Marseilles.—Mr G Charple.

Domestic Occurrences.

MARRIAGE.

HOULISTON—NICHOLLS—September 5th, at St Thomas Cathedral, Bombay, by the Rev F. L. Sharpin, James Mason Houliston, G. I. P. Railway, to Mery Zenobia, eldest daughter of John Nicholls, Esq., Neemuch State Railway, Futtiabad.

DEATHS.

THOMPSON—August 26th, at Larkhana, Upper Sind. Henry John, son of H. M. Thompson, M. Inst., C. E, aged 19 months.
ROBINSON—September 3rd, at Deesa, at the residence of her brother-in-law, Surgeon-Major Greene, A M D, Frances Elizabeth Emma Robinson, aged 21, of rapid decline.
SPRING—September 6th, at Marine Lines, Bombay, of typhoid fever, Ellen Harriet, the wife of Captain Frederick Spring, Royal Artillery.
HELLER—September 6th, at Egutpuri, Constance Lucy, child of Mr. and Mrs. E W. Heller, aged 1 year and 12 days.
BALLANTINE—September 9th, at Rahuri, Ahmednuggur Zillah, of acute consumption, Alice Cary, wife of William O. Ballantine, M.D.
CAMPBELL—At St. John's Cottage Hospital, Bombay, Emma Susannah, wife of Mr. J. K. Campbell, G. I. P. Railway, aged 34 years.

"BOMBAY GUARDIAN."

Subscriptions received from 7th to 14th Sept. 1878,

at the new rate.

Andrew Taylor, 22nd June 1879, Rs. 10; Rev. W. J. Gladwin, 31st Dec. 1878, Rs. 7-10; Mrs. J. Briggs, 7th June 1879, Rs. 7-10; Dr. Pringle, 13th July 1879, Rs. 7-10; Col. Anderson, 13th July 1879, Rs. 7-10; D. Holden, 13th July 1879, Rs. 3; R. H. Harrison, 31st Dec. 1878, Rs. 2; A. E. Finley, 31st Dec. 1878, Rs. 3-13; Surgeon Major C. R. G. Praker, 31st January 1879, Rs. 7-10; H. J. Meyers; Rs. 14-12; T. Lafrenais, 14th February 1879, Rs. 3-13; Mrs. M. Baird, 30th Sept. 1878, As. 8; J. G. Brown, 14th Sept. 1878, As. 8; Sargent H. Todman, 14th Feb. 1879, Rs. 1; J. Daughty. 10th October 1878, Rs. 1.

Advertisement.

BOMBAY EDUCATION SOCIETY.

Byculla Schools. Day-scholars are received on payment of fees varying from Rs. 1 to 5 a month according to the Standard. Half fees for second and all other children of the same family, Standards 1-8 in the Boy's School, 1-5 in the Girls School. Apply to the Head Master or Lady Superintendent.

Byculla, 3rd Sept.

EDUCATION.

42, RANDOLPH GARDENS,
MAIDA VALE, W.

MISS HANDLEY offers the comforts and care of a cultivated Home to Parents desirous of sending their daughters to the High Schools, Queen's, University or Bedford College; or, if preferred, the advantages of Home Education on a truly liberal basis, including Classics, Mathematics and Modern Languages.

Candidates prepared for the Oxford, Cambridge and London Matriculation.

Terms:

Without Education (*assistance given in the preparation of Lessons*) ... 18 Guineas *per term.*
With „ „ „ ... 25 „ „
Terms payable in advance.

References kindly permitted to

Miss JULIA DU PRE, Beaconsfield House, Quex Road, Kilburn, N.W
JOHN GAY, Esq., F.R.C.S., Member of the Council of the Royal College of Surgeons of England, *&c., &c., &c.*, Finsbury Place.
The Rev. A. KENNION, Rector of St. Mary's, Kilburn.
THOMAS MORTON, Esq., M.D., 1, Greville Road Kilburn.
The Rev. NORTH PINDER, late Fellow and Tutor of Trinity College, Oxford, and Public Examiner.
W. S. SAVORY, Esq., F.R.S., Surgeon of St. Bartholomew's Hospital.
Miss SHORE, Fir Grove, Sunninghill.
R. M. SHORE, Esq., Osterley Lodge, Spring Grove, Isleworth.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.

Head Master—MR. JAMES MCDONALD, } With Assistants.
Head Mistress—MRS. MCDONALD, }

FORT SCHOOL—HUMMUM STREET.

Head Master—MR. A. D. SMEATON, } With Assistants.
Head Mistress—MRS. SMEATON, }

Music Master—MR. JOSEPH SCHMUCK.
French Master—SIGNOR PEDRAZA.

D. C. BOYD, } Honorary Secretaries.
D. MACPHERSON, }

Boarders (Boys and Girls) are received by Mr. and Mrs McDonald, and by Mr. and Mrs. Smeaton.

Bombay, December, 1876.

PAUL, THE CHRISTIAN'S PATTERN.

BY GEO. BOWEN.

Printed and published (with consent of the author) by Rev. Vishnu Bhaskar. Now ready. Bound in cloth, embossed and gilt. The price is 8 Annas a copy, and 1 Anna Postage. When many copies are taken a discount will be allowed. Anglo-Vernacular Press, 53 Tank Street, New Nagpada, Bombay.

BOMBAY GUARDIAN.

PRICE REDUCED TO Rs. 6.

Terms of Subscription: Rs. 6 per annum; with Indian Postage, Rs. 7-10; with Postage to England, Rs. 9-4-0. For smaller periods in proportion. Payable in advance (quarterly where more convenient.) *All business letters should be addressed to Rev. Vishnu Bhasker, at the Anglo-Vernacular Press, 53, Tank St., New Nagpada, Bombay.* Letters for the Editor may be addressed to him at the above-mentioned Press.

P. S. Parties who find it more convenient to pay monthly, will pay Half a Rupee at the beginning of each month. In Bombay, a peon with subscription-book will call stately.

Terms of Advertising: For 8 lines and under, Rs. 1-8; repetition, As. 12; for 30 lines and under, Rs. 3; repetition, Rs. 1-8; for 50 lines and under, Rs. 4; repetition, Rs. 2.

Printed and Published for the Proprietor by SHIWRAM SHRIDHAR JOSHI, *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 53, Tank Street, New Nagpada.